

tem itself, and without any exaggeration, we shall find enough that is horrifying. Slavery reduces man to a chattel. It reduces him to a mere article of commerce, like cattle, horses, and sheep. It raises one man at the expense of the comfort and happiness of his fellows. It interferes with all the relations of life. Marriage among slaves is out of the question—Universal concubinage prevails. It interferes between parent and child, forbidding the exercise of that authority on the one hand, or that obedience on the other, which is indispensable to the fulfilment of the law of God, and the discharge of parental and filial obligations.

The slave feels the effect of his bondage upon his mind. He is prevented from exercising his mental capacities—he is forbidden to learn, and his mind sinks down to a condition analogous to his physical condition. He is often forbidden to worship his God. I speak the things that I know. I will relate a case that occurred within the circle of my acquaintance. A slave, who could neither read nor write, heard by some means truth enough to reach his heart.—The spirit of God made it effectual to his conversion. Like all true converts, he felt a missionary spirit. He was anxious for the conversion of his brethren. And at length it became his uniform practice, frequently, after the toils of the day were over, to walk two or three miles, and hold a meeting among the slaves. On one occasion this meeting was discovered by the patrol, who are authorized to inflict summary punishment of ten lashes upon all slaves they find assembled together, for any reason. This was done immediately with all present but old Gabriel. But he was the ringleader, and they thought he must be punished more severely; so they took him to the magistrates. As they were tying up his hands, he exclaimed, ‘O this is just the way Pontius Pilate did to my master! Here his prosecutors relented. One of them afterwards was troubled in his conscience for what he had done; and after a long time, finding no peace, went to old Gabriel and asked him if he would forgive him.

‘Forgive you?’ said old Gabriel; ‘why massa, me been praying for you ever since you tied me up?’

This system, with all its enormities, has found its way into the church. And but two denominations, the Quakers and Reformed Presbyterians, have washed their hands of this wickedness.

Slavery in the church exposes her to the scoffs of the world.—Infidels despise a religion which they suppose sanctions such oppression. I once heard a professor of religion laboring to justify slavery from the Bible, in the presence of an infidel; who turned from him with contempt, saying he deserved such a religion.

It also exerts an influence upon the mind of the slave, prejudicial to the reception of instruction. Suppose the master himself attempts to instruct his slaves in the truths of religion—what confidence can he have in the man, who deprives him of his liberty, and robs him of his labor? I will state a case: an old slave told me, ‘Massa very “gions—he very good Christian. He hab prayers every Sunday wid de slaves—but he sure to read em dat chapter what say servants be “bident to massa.’

Another case I will mention, to show the amount of religious instruction received by the slave. An old slave, who had been in the habit of attending family worship in his master’s family, for twenty years, asked me, ‘Massa, what mean dat hymn what says,

‘Well might the sun in darkness hide,’ &c. I explained it to him, and told him the story of Jesus, and his death for sinners; and he was delighted with it, having never before understood the great fundamental doctrine of the gospel, that Christ died for sinners.

It is the duty of the church immediately to purge herself from this enormous sin. But, the apostolists of slavery call for our plan—give us your plan! Give us your plan! As well might the sinner, when exhorted to repent, turn upon the minister of God, and say, ‘Give us your plan!’ Our plan is the simplest thing in the world: It is simply to ‘undo the heavy burden and let the oppressed go free.’ Whenever this has been tried, it has wrought well. I speak experimentally on this subject. Look at Mexico, at the West Indies, at St. Domingo. ‘St. Domingo’ cries one, starting back with horror. But I say again, it worked well in St. Domingo. It is true, we have heard of the horrible massacres of St. Domingo; but this was not the consequence of abolition. The proclamation came declaring the slaves free—they received it with enthusiasm, but continued to work faithfully for their masters.—The plan worked well for nine years; when another proclamation came, for reducing them to bondage again. It was then that they rose upon their oppressors—and terrible indeed was that day. Let the oppressors take warning. Let those take warning, who look calmly on, and lift not up their voice against the oppressor. ‘Who stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.’

Rev. Mr. EAGLETON, of Tenn., then addressed the meeting.—I rise not, said he, to describe the horrors of slavery. The evil is admitted. I rise to defend abolition principles. We contend for the application of the LAW OF LOVE to all classes and races of men. This is a universal rule, and if applied to the slave, would instantly set him free. Would you like to be in bondage?—How can you love your neighbor as yourself, while you continue to hold him in bondage? Nothing can be clearer than anti-slavery principles.

The moment we admit slavery to be sin, our eyes open to a horrid mass of corruption. The daily practice of any one sin shuts out the light of God’s countenance from us, and exposes us to the frown of the Almighty. But here we see a sin of high-handed enormity, which has been daily practised and persisted in for many years, by the church. And here it sits unmolessted. If it is asked, ‘What shall we do?’ I answer, the Bible gives us the rule:—Cease to do evil, and learn to do well? When? Now. The church must take a right stand on this subject. God is contending with us. He has a controversy with us. The signs of the times declare it. Yes, ‘ANNO DOMINI CONTESTEMUS WITH THE ALMIGHTY SHALL PROSPER?’

In April the French Chamber of Deputies divided on the anti-slavery question, and the emancipation of the slaves was negatived by a majority of 240 to 51. The sum required for the indemnity to the planters, appeared to have mainly influenced the Chamber in its decision. The example of England was repudiated by those who defended the cause of the slave owners, on the ground that the French slaves were not so well prepared for emancipation as the English.—*Jour. of Com.*

NEW-HAMPSHIRE CONVENTION.

Anti-slavery conventions, anniversaries and public meetings are multiplying so rapidly, and their proceedings are all so interesting and valuable, as to require far more room, and a more particular notice, than we can give in our hebdomadal. Abolitionists are working with amazing vigor and unsurpassed activity, and never was better seed sown, or a harvest more abundant in prospect.

The Concord Herald of Freedom of Saturday, contains the proceedings of the first annual meeting of the New-Hampshire Anti-Slavery Society, from which we make the following extracts. Rev. Mr. Phelps is speaking in reply to Rev. Mr. Sullivan, of Keene, a colonizationist, who was unanimously permitted to address the meeting:—

Mr. PHELPS said, he was sorry at first that any discussion should have interferred with the regular progress of the meeting; but he was now glad that things had taken such a course. Discussion brought out truth. It was the atmosphere in which truth lives. It was the want of it that brought on the darkness of the middle ages; and the want of it now would bring the same darkness over us. Discussion should be free. Persons should be spared, but not principles and arguments. If our doctrines cannot abide the most searching investigation, let them fail.

Our brother (Mr. S.) is not opposed to discussion out to extenstion. We may talk, but not form societies. (Mr. Sullivan rose in explanation. He was opposed to discussing the subject of slavery here; but if discussion could not be avoided, it should be regulated.) Well, the gentleman is opposed to discussion, but if the public will discuss it, why, let it be regulated. Let it end in words. Let no societies be formed; let no organized and efficient action follow. The gentleman has some fears of the Liberator. He would like a co-operator, something that would fall in with the plans of the South. (Mr. S. again rose in explanation. By co-operating, he meant that the South should be consulted. Abolitionists had not done this. They had never asked advice of the southerner, had never sent a committee to consult with the planters on the best measures of emancipation. They should enlist all parties in the work, but especially those so deeply interested as the slaveholder himself!) But one slaveholder—one who was formerly a slaveholder—has been consulted. He says we are going on right. Mr. Birney, who has had great opportunities to form a correct judgment, decides that we are taking the proper course. The gentleman thinks our movements are exasperating the south. But this is mere opinion. It is not argument. He has referred to no facts to sustain his assertion. He has given us a beautiful account of the natural disposition of the negro. He is kind, generous and forbearing, ‘grateful for favors and forgetful of blows.’ But this disposition is suddenly changed. It is changed, too, by conduct which should have a contrary effect. Oppressed, he is a mild, kind hearted being; but emancipate him, take away the yoke which has so long burdened him, and he turns round and cuts his master’s throat.—But it is not so. Oppression instigates to insurrection, not liberty. Did the patriots of the revolution fight after England had acknowledged her independence? No. After he will the slave commit bloodshed. Another will be the master. To illustrate what he said, the following anecdote is in point. When he was in Philadelphia, in 1823, attending the Anti-Slavery Convention, there he gathered around him several negroes who had been slaves. Some had had kind masters and some cruel ones. He told them he wished to put a question to them, and he wished them to answer as they would answer were they then in slavery. He wished to know, if the slaves should be set free at once, if they would be likely to harm their masters. ‘No, no, no,’ came from every one. One old slave, worn down with toil, undertook to argue the matter.—Said he, To whose care does the master commit himself now? Not to the white overseer. He knows too much for that. He picks out an intelligent slave and treats him kindly. He gives him good clothes to wear and good food to eat. He gains his affections. He flatters him and calls him his ‘boy.’ This favorite sleeps at his door at night, and is made a spy upon the gang. He guards and protects his master, and would not have him hurt for any thing. Now if he would make us all ‘boys,’ I don’t think we should harm him!

But our brother (Mr. S.) thinks we exaggerate in taking particular instances of cruelty, and representing them as the general results of the system. But every slave is liable to suffer the same cruelty. It is the liability against which we object. What one slave actually suffers by falling into the hands of a cruel master, every slave is liable to suffer. No law protects him. This may be illustrated. Suppose a lady leaving this house should be violently assaulted in the streets. Her person is abused by some ruffian, and no one notices it. The law allows of no redress, public sentiment has no protection. Now what this lady suffers, every lady present is liable to suffer. They may be attacked by every villain who has the audacity to do it, and if public sentiment and law permit it, they have no hope of redress. Now this liability is enough to condemn the whole system of slavery.

The gentleman has seen one side of the system; but has he seen the other? Did he go from the parlor to the low and dirty hut of the slave? Did he go from the delicacies and abundance of the planter’s well spread board to the scanty and mean repast of the slave? Did he watch the toil-worn negro as he returned from the field, dragging his feet heavily after him, to the hut where his wife had been stolen in the morning and his child at noon; did he enter with him and see his disconsolate looks and witness his agony? Did he go from the parlor where the Bible was lying, to the hovel where the Bible was never seen? Did he go out into the fields and see the slave toiling in the sun under the lash of his driver? Or has he seen only the kindness and hospitality of the planter’s mansion?

Rev. Mr. GROSVENOR offered the following resolution.

Resolved, That the recent arrest of three citizens of Massachusetts, belonging to the crew of the schooner Butler of Fall River, Mass., and their commitment to prison at Wmington, N. C. upon the charge of secreting on board a negro boy, claimed as the property of Capt. S. Potter of that place, with the intention of bringing him off, is an act of alarming character, and ought to excite the most serious inquiry among the people of

the free states.

After some able remarks, the resolution was adopted unanimously.

A subscription was then taken up amounting to \$525.

Rev. Mr. Phelps presented the following resolution.

Resolved, That this Society regards a strict and practical adherence to the maxims, *fiat justitia ruat caelum*, and *duty is ours and consequences are God’s*, as the only true morality—the only morality that accords with the dictates of right reason or the teachings of the Bible—the only morality that will stand the test at the judgment day, and secure, here or hereafter, the approbation and blessing of Almighty God; and that such morality so far from being a ‘reckless disregard’ of consequences, is, in the highest sense, a solemn regard for consequences, inasmuch as it is simply and only a regard for consequences on a large scale—that of all time, all place, and all being, as measured by omniscience—in opposition to a regard for consequences on the small scale of man’s short-sighted, limited and erring vision; and hence it is, that while this society holds as sacred the doctrine, ‘To Cesar the things that are Cesar’s,’ it holds equally sacred the doctrine, ‘To God the things that are God’s,’ and does therefore declare, as its opinion, that all laws which contravene the law of God, are not morally binding, but are, ‘before God, uter nulli et void,’ as a *rule of duty*; and this society, therefore, holds it as God’s truth, that the slaveholder is sacredly bound, by no law to the contrary, immediately to emancipate his slave, and is, therefore, guilty, every moment he refuses to do so, of obeying man rather than God.

A very animated debate ensued, in which Messrs. Phelps, Storrs, and R. R. Gurley, took part.

Mr. May held it was our duty to do justice whatever might be the consequences. That the consequences arising from the performance of any command of God were not to be feared. Jesus Christ foresees the consequences—they were not merely imaginary, but they were actually presented to his view. He knew the inevitable result of his labors; he knew that he should be persecuted of men and suffer death; but yet he did not shrink. He did the will of his heavenly Father, and endured uncomplainingly the consequences.

By emancipation we do not mean emancipation *from* the law, but *with* the law. He argued from the known and acknowledged merciful disposition of the blacks, and from the nature of the human mind, that emancipation would be safe. He related an anecdote of Mr. Birney, in illustration of the kind feelings with which the negro regards those who are laboring for his emancipation. It shewed that so far from cutting their masters’ throats, they would serve them faithfully.

He was followed by Rev. Mr. Storrs. He was surprised and pained to hear people talking so much about the consequences of doing right. Christians crying out consequences! Really he feared they had ceased to read their Bible. He had confidence in God, and believed there was no danger in obeying him. But those fearful consequences of emancipation are all imaginary. Our opponents talk of the danger of instant abolition. Let them show that evils have ever been the result of such a course. We ask the time and place. But they look all on one side. He, too, feared the consequences not of doing right, but of doing wrong, not of immediate emancipation, but of permitting slavery to continue.

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In the course of the deliberations of the Society, the following resolutions were unanimously adopted:

Resolved, That this Society offers its undivided gratitude to Almighty God, for the measure of success which has thus far attended the efforts in behalf of Emancipation, and fervently trusts that the blessing of Him who came to preach ‘deliverance to the captive, and the opening of the prison doors to them that are bound,’ will be afforded us in the future prosecution of this righteous cause, and that these thanks be expressed in prayer by some gentleman present.

Resolved, That believing the co-operation of the Ladies of our County, in the cause of Emancipation, essential to success, we welcome the societies which have been formed among them as important auxiliaries, and recommend to them as one means of promoting our common object, to constitute such of the clergymen in their vicinity, as are the advocates of immediate emancipation, life members of the Massachusetts Anti-Slavery Society.

Resolved, That the doctrine of *immediate, entire, and unconditional* emancipation, is the only righteous and efficient principle of action in prosecuting the great cause of abolition, and that the signal success which has followed the enunciation of that doctrine is encouraging evidence of its vitality and power.

Resolved, That the people of New-England are both directly and indirectly guilty of the sin of slaveholding, and are therefore under obligation to exert all christian means to effect the immediate, entire, and unconditional emancipation of the slaves.

Resolved, That slaveholding is a sin, and may safely, and ought to be totally abolished without expiation.

Salem Landmark.

MR. BIRNEY.

The address of Mr. Birney on Slavery, delivered in this town last Thursday evening, was distinguished for calmness and profound acquaintance with his subject. It was full of interesting information: and presented the subject in such a light, that it won the sympathies of all his hearers. We have heard but one opinion on the good temper, decision, and judgment, which were displayed here by him.

Mr. Foss offered the following resolution.

Resolved, That this meeting invite the attention of the ministers and churches of this State to the day of Fasting and Prayer for the abolition of slavery, about to be observed in some other parts of New-England, on the 25th inst.

Adjourned to 8 o’clock.

Friday Evening, 8 o’clock.

Met according to adjournment. Prayer by the President.

Fated. That the minutes of this meeting be published with the report.

Rev. Mr. GURLEY rose and spoke about 20 minutes, endeavoring to prove that Christian sanctioned slavery. He was followed by Mr. STANTON in an able review of the colonization scheme, and the principles of immediate emancipation. Mr. PHelps followed with his usual ability, and finally gave way to Mr. Gurley, who made a long witty speech in defense of his views, and in condemnation of the doctrine of anti-slavery.

Mr. Foss offered the following resolution.

Resolved, That the *Herald of Freedom*, and the *Liberator* deserve the efficient patronage of the friends of emancipation.

Rev. Mr. GROSVENOR offered the following resolution.

Resolved, That the recent arrest of three citizens of Massachusetts, belonging to the crew of the schooner Butler of Fall River, Mass., and their commitment to prison at Wmington, N. C. upon the charge of secreting on board a negro boy, claimed as the property of Capt. S. Potter of that place, with the intention of bringing him off, is an act of alarming character, and ought to excite the most serious inquiry among the people of the free states.

Mr. Birney desires to see public opinion in the North express itself unequivocally.

But he does not select for himself the comparatively easy task of awakening Northern feeling. The scene of his exertions is in his native state, Kentucky. His residence at Danville is the centre of a large slaveholding population: there he discusses the subject: there he will publish a journal to it: there he will educate his children to assist him in carrying on the work. He has emancipated all his own negroes; he calls on his neighbors, by their regard to the welfare of his slaves, to do the same. He addresses the conscience; he calls on the citizens of Kentucky to abandon slavery as a sin.

Mr. Birney has seen one side of the system; but has he seen the other? Did he go from the parlor to the low and dirty hut of the slave? Did he go from the delicacies and abundance of the planter’s well spread board to the scanty and mean repast of the slave? Did he watch the toil-worn negro as he returned from the field, dragging his feet heavily after him, to the hut where his wife had been stolen in the morning and his child at noon; did he enter with him and see his disconsolate looks and witness his agony? Did he go from the parlor where the Bible was lying, to the hovel where the Bible was never seen? Did he go out into the fields and see the slave toiling in the sun under the lash of his driver? Or has he seen only the kindness and hospitality of the planter’s mansion?

Mr. P. ROGERS, Esq. offered the following resolution, which was seconded by Rev. Mr. Grosvenor and passed.

Resolved, That the *Herald of Freedom*, and the *Liberator* deserve the efficient patronage of the friends of emancipation.

ANNIVERSARY MEETING.

The first Anniversary Meeting of the Essex County Anti-Slavery Society was held at the Independent Congregational Meeting-house in this town on Wednesday and Thursday of this week. Sessions were held in the forenoon, afternoon, and evening of each day.

There were delegations present from various parts of the County, and the meetings were numerously attended from this and the neighboring towns—particularly in the even-

ing sessions, when the house was exceedingly crowded.

The speakers on the occasion, were Messrs. Thompson of England, May of Brooklyn, Conn. Grosvenor and Dodge of Salem, Thompson of Lynn, Spofford of Bradford, and Peckham, Harris, and Poland of Haverhill.

The whole proceedings were conducted in a spirit and manner the most kind, pleasant, and satisfactory. The addresses, particularly those of Mr. George Thompson and Mr. May, were excellent. The addresses of the two latter gentlemen, we cannot pretend to speak of as they deserve. Nothing short of the genius and eloquence of their authors would be adequate to the task of speaking their praises. For abundance

—nay superabundance of apposite facts and anecdotes—for strength and power of argument—for force and beauty of illustration—for point and playfulness of wit—for biting, cauterizing, excoriating sarcasm and invective—uniting with all the apparent loveliness of Christian character, we know scarcely the man who deserves to be named in the same day with George Thompson. This may indeed sound extravagant in the ears of those who have never been present during one of our splendid exhibitions of eloquence; but those who have witnessed them, and whose minds are equal to the comprehension of the most plain and simple reasoning, and whose hearts are susceptible of kind, and generous, and humane, and noble, and Christian feelings and sentiments, will scarcely accuse us of overstepping the confines of sober reality. Every one is constrained to say, ‘Thompson is a wonderful man!’—and so he is.

The eloquence of Mr. May is of a different kind; but scarcely any man, other than Thompson himself, could have afforded an audience more unmixed delight and solid instruction than did Mr. May on Thursday evening. His address was indeed a masterly performance:—a model, we say, of close and logical reasoning—of chaste, and beautiful, and thrillingly impassioned eloquence.

We should be glad to present our readers with a full report of the proceedings in

JOURNAL OF THE TIMES.

COMMUNICATIONS.

BOSTON, June 4, 1835.

FRIEND GARRISON,

I intended, last evening, a Methodist Missionary meeting, which was called for the purpose of raising funds, to give efficiency to the missionary operations of the Methodist Church in Africa. Addresses were made by Dr. Mr. Soys of Africa, Dr. Bangs of New York, and Dr. Fish, of the Wesleyan University. The two Doctors of Divinity, and good as they are, and high as they stand in the estimation of the Christian community, gave the impression, by their words, that the gospel with all its precious privileges, had been offered, freely offered to all the inhabitants of this land. Now I venture not to pronounce this impression, a most false and preposterous one. Has the gospel ever been proffered to the two millions of slaves, who are debarred from reading for themselves, the Sacred Word?

Have the privileges of the gospel ever been extended to them and rejected? 'Yes,' says Mr. G., 'we have sent our missionaries to Georgia and some other parts of the South, and they have told the slaves of the way of salvation, and urged them to repent?' Yes, and suppose they do as your missionaries will, they enjoy the blessings of the gospel, such as the permission and ability to read God's word, and freedom to disobey commands, which are contrary to the commands of God? O no, say you, 'Servants, obey your masters.' If they order you to profane the Sabbath, do it. If they order you to do anything, however opposed to the will of God, do it.

How cruel and unchristian is it thus to torture the poor slave. To give him a partial view of blessings, he can never enjoy in his present situation, and then say, 'You have rejected the gospel, and, lo! we send to Africa!' I am a friend of missions in Africa. I have, as I have had opportunity, endeavored my mate for their support, and am grieved, when I attend a meeting of this kind, and hear no prayer offered for the poor slave, who is groaning within our borders. I am grieved, when I hear the condition of the far-distant heathen eloquently portrayed, and not a word uttered in behalf of the degraded heathen in our midst. Is it want of sympathy for human misery? Is it a dread of offending our neighbors of the South? Or what is it, that causes silence the voice of prayer, and makes the tongue of eloquence? Alas! the state of things is changed, I tremble for my country, for those who oppose its emancipation. This world will come. God will not always see children held in unrighteous bondage, will you be wiling them speedily?

One word to my brethren as to prayer. Now we cannot all or perhaps any of us, deserve, like Thompson, in thoughts that insult and words that burn, the misery and degradation of the slave; but we can all, who have an interest in the cause of freedom, pray. Let us then be more zealous, fervent and importunate in our prayers for all who wear the galling chains of sin or oppression, but especially for those who are within our own borders.

ARISTIDES.

THE WRETCHED SNARL OF ABOLITION.
SM. *Christian Advocate and Journal.*

NO. III.

We erron—that was certainly a 'wretched snarl' in which Dr. N. Bangs 'involved' himself when he began to meddle with the 'anti-republican Abolitionists' and as he has been privately reproached 'injurious meddling' and refused to meet, it becomes the duty of a 'Rhode Islander' to expose him publicly, and to let him know the snarl his language has caused wherever it has travelled and spread through the country. I believe, that hundreds and thousands of the members and ministers of the Methodist Episcopal Church have long seen, felt, and deplored the misery the immense mischief, which the Christian Advocate and Journal has done by assailing the Abolitionists in the manner it has. And let not the owner-editor of the Christian Advocate and Journal say a parenthesis, if his eye should chance to fall upon these lectures. He must not forget, that the man whom he insulted, are in possession of a few words in relation to the course which he has been pursuing for a few years past, which will never fail to believe that a man is 'persecuted,' when he exposes in this way for the glaring faults which he committed. Persecuted! After denouncing the enemies of his fellow-citizens as 'enemies to the country,' and calling them by all the ugly names which he could command—and after having exposed these offences again and again in a paper which is circulated nearly all over the religious world, and after having been admonished privately, to himself, to desist from this unchristian conduct, and a feeble voice is raised against the injustice of his course, let not Dr. B. blame *persecution*. Who did himself persecute, when he persecuted a class of his fellow citizens, among whom were many of his 'ministering brethren,' as an anti-republican, jacobinical, injurious and hostile set of beings? 'Anti-Republik?' And the Christian Advocate and Journal 'never comes with party politics!' It 'always leaves political partisans to manage their own affairs in their own way.' See *Christian Advocate & Journal*, No. 432.

'Jacobinical!' That is, they are like a society known by the name of Jacobins, who are known to overthrow the government of their country. So, Dr. B. says, the Abolitionists are now attempting to overthrow the government of the nation; they are a 'hot-headed, injurious' set of beings, and yet Dr. B. 'leaves it to political partisans to manage their own affairs in the way which best suits themselves!' But suppose we are to denounce the ministers of the Methodist Episcopal Church, as an 'injurious, anti-republican, jacobinical, hot-headed' set of 'insurrectionists,' and their wives requested to retract my language, affirm, 'Whatever errors I may have committed,' I will correct them, nor suffer any one else to do this for me; but then, 'I never meddle with politics,'

But—his honest sincerity—as displayed, for instance, in his forgery of Clarkson's letter, 'Honorable Iago!' Will not the editor of the Observer write a panegyric upon the 'honest sincerity' of Saul of Tarsus?

In order to enlighten mankind, the Observer gives an account of the colonization meeting at Concord, Mr. Gurley said—'A resolution had been moved in Boston, by a stranger to our interests, our institutions, and our laws, impeaching the moral character of the Society.' But this 'stranger' stands not

who has spoken of his neighbors and fellow citizens in this way?

RHODE ISLAND.

Abothere, May 12, 1835.

INJUSTICE.

MR. EDITOR.—There is a letter in your paper of the 13th inst. dated at Pittsburgh, Pa. May 25th, 1835, and signed 'L. W.' which seems to me to deserve a passing notice. The statement made in that letter concerning the ministry of the Methodist Episcopal Church, in Pennsylvania, I believe to be grossly incorrect, and it does great injustice to the Members and Clergy of this Church. I could go into a detail of particulars which would show this, but my object is simply, to enter my protest against the practice of making such unqualified remarks in a paper designed for the general good of all denominations of Christians, and which is read, more or less, by different persons in them all.

Let us say nothing which is not strictly necessary to advance the abolition cause, but do all in our power to conciliate the good will of all Christian Ministers and people of the present age, and bring them to unite in the great and good work of removing slavery from this nation and from the world. I say this, because I know, that such remarks as are found in the letter above named, will serve to prejudice the minds of many against the Abolition cause, who otherwise would sooner become our best and firmest friends.

LA ROY SUNDERLAND.

June 13, 1835.

[¶] Our brother Sunderland is right. We were not aware that the communication of L. W. contained any avious allegation, as it was printed in our columns before we perused it, we being absent at the time from our office. L. W.'s charge may apply to particular cases, but it is certainly 'great injustice' to the mass of Methodist preachers.]—Ed. Lib.

PEACE SOCIETIES AMONG PEOPLE OF COLOR.

FRIEND GARRISON—I recently received a letter from a highly respected correspondent at Philadelphia, an extract from which I now send you. It contains any dubious allegation, as it was printed in our columns before we perused it, we being absent at the time from our office. L. W.'s charge may apply to particular cases, but it is certainly 'great injustice' to the mass of Methodist preachers.]—Ed. Lib.

Mr. G.—The Society was not confined in its direct action to the free because of unconcern for the slave, but because it was believed that its moral influence to promote emancipation would serve this action so restricted) be most certain, extensive and powerful.' Now, what injury and nonsense is this! The most certain, extensive and powerful way to abolish slavery is—to remove the free colored population (whose influence upon their slaves the slave-masters dread) out of the country! So that the philanthropists of Great Britain grievously erred, in that they did not let slaves alone, and seek only to remove those who were free in the colonies. It is true, that they have emancipated eight hundred thousand slaves in a very short time, without the aid of colonization; but had they adopted the latter course of policy, emancipation would have followed much sooner. It seems, therefore, that the grand catholox for every disease is—first, to let the disease alone; and secondly, to prescribe some other remedy to be taken not by the patient, but by some one in good health. Thus—if one be sick of a fever, if you would cure him speedily and certainly, let him alone, but seize his robust neighbor, colonize him in a pest-house, and dose him for the small-pox! This is colonization 'wisdom and benevolence.'

Mr. G.—There was much concern among the religious of the South for the happiness and final liberty of the slave! Here is another palpable misstatement; and, surely, Mr. G. needed no small share of effrontery to make it at a time when the religious newspapers at the south are openly advocating proslavery, even as a divine institution!

It is remembered that those who are said to have this 'concern' are holding God's image as their property, and are therefore robbing God and stealing human beings.

So that it would be just as good to send an army to Africa to colonize the slaves as to do it in the name of God, and to do it in the name of God.

Yours truly, A. W.

I am happy to hear that a discussion has taken place among the Abolitionists of Boston in reference to the question, whether the slave is justified in fighting for his freedom? and that it has been decided in favor of the Peace principle. I admire to hear just such sentiments openly avowed in the Liberator, believing as I do that nothing would help the cause of abolition so much as a declaration of the Peace principle by the Abolitionists and the FREE PEOPLE OF COLOR. If the latter could be induced to form Peace Societies, then there is I think a great impetus would be given to their cause. This would destroy the real or pretended fear of those who say we would be glad to excite insurrection among the Slaves.'

BOSTON.

SATURDAY, JUNE 20, 1835.

FREE CHURCH—PUBLIC MEETING.

The GENIUS OF SLAVERY occupies the meetings and halls in this city, with irresistible dominion, and free and full discussion is therefore much restricted.

Northern Christianity—Patriotism—Freedom—and Independence, are in servile bondage to southern taskmasters, and ignobly cowering under their brandished whips. The aspect, then, of the anti-slavery controversy is changed: it is, fellow citizens, no longer a question exclusively appertaining to the black slavery of the south, but we in which our own liberties are involved. Shall not at least one building in Boston, open to the free and many discussion of all great moral subjects?

The religious wants of the community require a free church, and such must be erected without delay. Already there are those moving in this matter, belonging to the several churches in Boston who will not easily be budged in their purpose to give the gospel freely to all, as well as freedom of discussion. By the following notice, which appeared in the Spectator of Wednesday, it appears that a public meeting is to be held on Monday evening next, at Julie Hall, to complete this desirable object, and we doubt not it will be thronged to excess. Highly animating speeches may be expected on the occasion.

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The following resolution was passed unanimously by the board of managers of the Massachusetts Anti-Slavery Society, on Monday, June 15, 1835.

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NEW-HAMPSHIRE OBSERVER—COLONIZATION SOCIETY.

The Observer is essentially pro-slavery in its spirit and language, and, consequently, worthy of southern patronage as well as southern applause.

The editor is naturally an admirer of the old handmaid of slavery, for he does not like to have our colored brethren come between the wind and his mobility.' Hence, he is highly delighted with Mr. Gurley's visit to Concord, and advertises his feelings in the following style:

'It has been a source of high gratification to meet our old college classmate and roommate, Mr. Gurley. His frank, bland, and benevolent mind—his goodness—his honest sincerity,' &c. & c.

How, sir, do you prove that the Colonization Society is a righteous institution? O, easily enough.

Mr. Gurley is its Secretary—Mr. Gurley was the old college classmate and roommate of the editor of the N. H. Observer—therefore, &c. & c.

But Mr. Gurley is 'frank—is he?' So frank that in making a reply, Jesus was never more subtle or obscure. In vain were the simplest questions propounded to him at the Concord Convention—he evaded them all, as far as human ingenuity would permit. But he is bland. There are men 'who can smile, and smile,' and yet—he is filled with unyielding prejudices against our colored brethren; and Mr. Gurley avows himself to be one of them. But he has a benevolent mind—in proof of which, consult his writings in the African Repository, and especially his horrible avowal at Concord, that he was inclined to believe it would be right forcibly to expel the blacks from this country—not now, but ultimately—in case they would not renounce 'with their own consent.'

But—his honest sincerity—as displayed, for instance, in his forgery of Clarkson's letter, 'Honorable Iago!' Will not the editor of the Observer write a panegyric upon the 'honest sincerity' of Saul of Tarsus?

In order to enlighten mankind, the Observer gives an account of the colonization meeting at Concord, Mr. Gurley said—'A resolution had been moved in Boston, by a stranger to our interests, our institutions, and our laws, impeaching the moral character of the Society.'

who has spoken of his neighbors and fellow citizens in this way?

RHODE ISLAND.

Abothere, May 12, 1835.

INJUSTICE.

MR. EDITOR.—There is a letter in your paper of the 13th inst. dated at Pittsburgh, Pa. May 25th, 1835, and signed 'L. W.' which seems to me to deserve a passing notice. The statement made in that letter concerning the ministry of the Methodist

Episcopal Church, in Pennsylvania, I believe to be grossly incorrect, and it does great injustice to the Members and Clergy of this Church. I could go into a detail of particulars which would show this, but my object is simply, to enter my protest against the practice of making such unqualified remarks in a paper designed for the general good of all denominations of Christians, and which is read, more or less, by different persons in them all.

But, says the honest Mr. Gurley, 'this resolution was adopted by an Anti-Slavery Society.' No, Sir—it was adopted by a crowded public assembly, before whom it was discussed, without any exclusion or limitation.

Mr. G. said, that no plan of good for the colored race could unite the wise and benevolent at the north and the south, which did not encourage 'the voluntary separation of that race from the white.'

Again—The Society arose out of humanity to the colored race.

It is established, (according to one of its distinguished advocates, Hon. Mr. Archer of Virginia,) in order 'to provide and keep open a drain for the excess of increase beyond the occasions of profitable employment'—to increase the value of the slave, and augment the power of the master—and to remove the free people of color that the slaves might be kept more securely in bondage.

Mr. G. said—The Society was not confined in its direct action to the free because of unconcern for the slave, but because it was believed that its moral influence to promote emancipation would serve this action so restricted) be most certain, extensive and powerful.'

Now, what injury and nonsense is this! The most certain, extensive and powerful way to abolish slavery is—to remove the free colored population (whose influence upon their slaves the slave-masters dread) out of the country!

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LITERARY, MISCELLANEOUS, AND MORAL.

LITERARY.

[From the Juvenile Reformer.]
SLAVERY—WHAT IS IT?
Slavery is a great national evil. Colonization Document.

Slavery is WRONG. American Union.
Slavery is a sin against God. American Anti-Slavery Society.

I dreamed. Methought alone I trod
A mount exceeding high,
Like that wherefrom the Son of God,
When thither by the tempest led,
Beheld earth's kingdoms wide outspread,
In all their grandeur lie.

A sea of darkness swept its base,
Veling that vision now,
But nobler wonders met my gaze,
As back th' eternal portals flew,
By which are hid from mortal view,
The realms where angels bow.

A voice that pierced heaven's farthest bound,
Went from those realms abroad;
Onward, from world to world, its sound
Through space immense, swift pealing, broke;
Chaos to life, before it woke;—
It was the voice of God.

It called a mass, uniformed, confused,
To order, beauty, light;—
The chains of stillness from it loosed,
And sent it rolling, far and free,
Yet guided by a firm decree,
To burn, a Pleiad bright.

Yet not, it said, to idly shine,
Fix thy station there;
For times and seasons, be a sign
To worlds remote; and far and wide
Forth let thy rays, bright heralds, ride,
My wondrous name to bear.

'Twas done, and God pronounced it good;
But in mid heaven high,
With arm upraised, an angel stood,
And cried, No more thy circuit trace,
Thou art! I bid thee leave thy place;—
Th' Almighty did!

Down depths profound, that Pleiad fell,
Swift as the lightning's gleam:
But quicker gaped the gates of hell,
And, sinking from the heavenly host,
A more resplendent star was lost.

I woke, 'twas but a dream.
Who will interpret? Call the seers.
Alas, the seers are dumb;

And God's own prophets close their ears,
And say, 'tis idle vision all;
Strange, foolish dream! But lo, I call—
Daniel! to judgment come.

'Whereas thou saw'st, for use designed,
That brilliant Planet made;
Know thou, this is th' immortal mind,
More nicely balanced and more free:
God's perfect image; formed to be,
Like him, creation's head.

He threw in love, perennial youth,
O'er all its powers sublime;

He named its orbit, changeless Truth,
And bade it ever onward move—
Its sun, Himself, unfailing love,
Its space, unfading time.

Whereas thou saw'st an angel stand,
And call it from the sky—
Lo! this is man, who lifts his hand
In proud contempt; then rudely rends
This glorious thing of noble ends,
And drags it low, to die.

The current of that living stream,
Which hope and reason crave,
He turns aside; and not a beam
Of holy light or joy is cast,
To cheer the future, gild the past,
From childhood, to the grave.

Behold! The seal of Brute is set,
Where once God's sign shone,
A meager outline lingers yet,
A shadow faint, of things not seen,
The skeleton of what hath been,
The shell of glories flown.

Thus contravenes a worm of earth,
Th' Alon ghy's will! Thou saw'st
The end; how one of higher birth,
For less offence, sunk down to hell—
The interpretation all may tell:
Oh, let it not be lost!

[From Zion's Advocate.]
OH! PITY THE SLAVE.

Remember those that are in bonds, as bound with them.—Heb. xii. 3.

Oh! pity the slave!
Oh! pity him, christian! behold he is lying
In chains at thy feet—bruised, and naked, and dy-ing!

Hark! his voice, choked with tears, in wild accents is crying—
Oh! pity de slave!

Oh! pity me, fader! your faders hab bound me—
I once 'ben as free as dy children around 'dey—
But ah! de white slaver he 'low when he found me—
Oh! pity de slave!

Oh! pity me, moder! your moders consented,
When on de me rag ob de driver wa' vented,
'Cause, do I try hard, I do no wot he steted—
Oh! pity de slave!

Oh! pity me, brother! dy broders now hold me—
Dis day hab dy hunted, and branded, and sold me!
But half dat I suffer can neber be told de—
Oh! pity de slave!

Oh! pity me, sister! dy sisters accuse me,
Jus' spite to de massa—den driver abuse me—
An' from de whole gang, to be flogged, misse choose me—
Oh! pity de slave!

Oh! pity me, buckra! I hear dee once tell me—
Dat 'wrong' for de slaver to 'teal and to sell me—
Den ha' de buckra himself buy an' hel' me?
Oh! pity de slave!

Oh! pity me, JESUS! I caught dy de stranger,
Dat 'low, who wa' born 'mid de ox in de manger,
Would take me poor sinner from letters an' danger—
Oh! pity de slave!

* Preacher.

THE NOVEL READER.

She slumbered in the rocking-chair
She'd occupied all day;
And in her lap, half open'd there,
The last new novel lay.
Upon th' heart the dying brands
Their latest radiance had;
A flaring candle near her stands,
With a crown about its head.
Her hair, which long uncurl'd had been,
Was hangingly round;
A single curl, by a crooked pin,
On the side of her head was bound.
Her gown, it had been white, I ween,
But white it was not then;
Her ruffles too, had once been clean,
And might be again.
One slip-shod foot the feeder prest,
The other sought the floor,
And folded o'er her heaving breast
A dull red shawl she wore.
The flickering light is fading fast,

The parlor cooler grows,
The midnight hour has long been past,
The cock for morning crows.
Yet cares not she for mortal things,
For her busy brain,
The novelist's imaginings
Are acted o'er again.
But while in this delicious nap
Her willing sense is bound,
The book escaping from her lap,
Falls lumbering to the ground.
She wakes, but 'tis alas, to see
The candle's quivering beam—
Nor in the blackened coals can she
Revive our friendly gleam.
Then groping through the passage fair
She steals with noiseless tread,
And leaving every door ajar,
Creeps shivering to bed.

MISCELLANEOUS.

[From the New-England Magazine.]

A RILL FROM THE TOWN-PUMP.

[SCENE.—The corner of two principal streets.
The Town-Pump talking through its nose.]

Noon, by the north clock! Noon, by the east!
High noon, too, by these hot sunbeams, which fall, scarcely aslope, upon my head, and almost make the water bubble and smoke in the trough under my nose. Truly, we public characters have a tough time of it! And, among all the town-officers, chosen at March meeting, where is he that sustains, for a single year, the burthen of such manifold duties as are imposed, in perpetuity, upon the Town-Pump? The title of 'town-treasurer' is rightfully mine, as guardian of the best treasure that the town has. The overseers of the poor ought to make me their chairman, since I provide bountifully for the pauper, without expense to him that pays taxes. I am at the head of the fire department, and one of the physicians of the board of health. As a keeper of the peace, all water-drinkers will confess me equal to the constable. I perform some of the duties of the town clerk, by promulgating public notices, when they are pasted on my front. To speak within bounds, I am the chief person of the municipality, and exhibit, moreover, an admirable pattern to my brother officers, by the cool, steady, upright, downright, and impartial discharge of my business, and the constancy with which I stand to my post. Summer or winter, nobody seeks me in vain; for, all day long, I am seen at the busiest corner, just above the market, stretching out my arms, to rich and poor alike; and at night, I hold a lantern over my head, both to show where I am, and keep people out of the gutters.

But I perceive, my dear auditors, that you are impatient for the remainder of my discourse. Impute it, I beseech you, to no defect of modesty, if I insist a little longer on so fruitful a topic as my own multifarious merits. It is altogether for your good. The better you think of me, the better men and women will you find yourselves. I shall say nothing of my all-important aid on washing-days; though, on that account alone, I might call myself the slaveholder, and a man who lives in openly vicious habits, as the favorite candidate for office, of the uncompromising opponents of slavery, and, as a body, incomparably the purest men in the nation—he becomes supremely ridiculous, and deserved only to be detested for his malice, pitied for his weakness, and laughed at for his folly. Johnson is the last man whom the Abolitionists would choose to any office of honor or trust. He is properly the candidate of the slaveholders—the only 'Practical Amalgamators'—and also of the Libertines and Infidels, all over the country. From what we have heard of Webb, we are surprised that he is not out in favor of Col. Johnson. In reference to Webb's libellous attacks upon the most excellent men of the country, who are engaged in the cause of emancipation, and upon the whole body of the Abolitionists, we would remark, that, unless common fame be a har, ten thousand times told, there is probably not an Abolitionist in the whole United States, who is not a better character than Webb himself. So, that let him say what he may, against them, either individually or collectively, he is sure of slandering his betters.—Haverhill Gaz.

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